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obey them, and be a slave, are yet offered him as means of his largest Freedom. Thus his Freedom is Necessity for him, because he can reach it only through the Mediation of God as Substance, Law, Goodness — in short, by an activity which is *imitation* — thus showing him that if he would be truly Man, he must be, not God, but *like* God. For his freedom remains forever in the womb of Time; it must be “born again” before it can even become truly Freedom; and it is not unreasonable to suppose that its course will be through similar, successive palingeneses, which bring their higher forms suited to higher capacities, for even a pure “spiritual,” and still another “celestial” form of our poor “*Begriff*” may be inadequate to comprehend the whole of God’s “*IDEA*” in all the complexity of its Universality.

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## NOTES AND DISCUSSIONS.

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### *DR. STIRLING AND PROF. CAIRD.*

The length of Dr. Stirling’s discussion of “Kant’s Idea of Causality, in Relation to Prof. Caird’s Interpretation of Kant,” which we announced in our last number, compels us to defer its publication to the January number. Prof. Caird’s article on “Kant’s Deduction of the Categories, with special Relation to the views of Dr. Stirling,” is in hand, and will appear in the same number. — Ed.]

### *PHILOSOPHY AT JOHNS HOPKINS UNIVERSITY.*

[We have received from Prof. George S. Morris (who has recently entered upon his duties in the chair of philosophy at the above-named institution — both professor and university are to be congratulated on this auspicious event for philosophy) a circular announcing his programme for 1879-80. The list of topics is inviting. — Ed.]

“History of Philosophy, and Ethics. Instruction in these subjects will be given during the last half of the academic year, and will include (a) a course of public lectures; (b) critical and expository

lectures, for students of the university; and (c) private readings and examinations."

(a.) *Public Lectures*.—The public course will be on "British Thought and Thinkers." *Special Topics*.—(1) The General Characteristics of the English Mind; (2) Mediæval Anticipations of Modern English Thought (John Scotus Erigena, John of Salisbury, Roger Bacon, John Duns Scotus, William of Occam); (3) Englishmen of the Renaissance (Edmund Spenser, Sir John Davies, Richard Hooker); (4) William Shakespeare; (5) Francis Bacon; (6) Thomas Hobbes; (7) John Locke; (8) George Berkeley; (9) David Hume; (10) Sir William Hamilton; (11) John Stuart Mill. Of these lectures, the last seven will be largely biographical, though in each case the attempt will be made to state pointedly the special purport of the speculative thought of the writer under discussion. These lectures will be given on Mondays, at five o'clock, P. M., in Hopkins Hall, beginning February 23, 1880.

(b.) *Lectures for Special Students*.—For special and advanced students, expository and critical lectures on the "History of British Philosophy," on Tuesdays, Wednesdays, and Thursday, at four o'clock, P. M., beginning February 24, 1880. Undergraduate students, previously instructed in Logic and Psychology, who shall follow this course and pass a satisfactory examination on the general subject-matter of the same, and also upon some one or more of the masterpieces belonging to the History of British Philosophy (for example, Bacon's *Novum Organum*, Locke's *Essay*, Berkeley's *Principles* and *Siris*, Hume's *Treatise*, Reid's *Intellectual Powers*, Hartley on *Man*, James Mill's *Analysis*, Sir William Hamilton's *Metaphysics*, the *Logic* of John Stuart Mill, or the like), may be credited with the completion of the minor course.

(c.) *Private Readings*.—Readings and discussions in Ethics. One session of two hours every Friday (or Saturday), beginning February 27, 1880. *Topic*.—Kant's *Critique of Practical Reason*, with reference to current works on Ethics. Private reading of other philosophical works will also be directed by Prof. Morris, with or without reference to the university examinations. Heretofore, instruction has been given by the same professor in courses of public lectures only, viz., in 1878, twenty lectures on the General History of Philosophy, ancient and modern; and in January, 1879, fourteen lectures on selected topics in the History and Theory of Ethics. The line of instruction here announced will be continued in 1880–81, by lectures, public and private, on German Philosophy; and in 1881–82 by lectures on Systematic Ethics, and on some phase of the History of Ancient Philosophy.

### HEGEL'S *ÆSTHETICS*.

[With the present number is completed Mr. Bryant's translation of the most interesting portion of Hegel's *Æsthetics*—the part in which he characterizes the three great epochs of Art, corresponding to the three great divisions of the world-history. Not only Art, but the philosophy of history and of religion, may be seen in this treatise. Mr. Bryant proposes to reprint his translation in a book form—making a work of nearly two hundred large pages. It will